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DR. EDGE EXPLAINS ANCIENT SYMBOLISM, MYTH AND ALLEGORY

Dr. Henry Travers Edge was one of H. P. Blavatsky's most learned and devoted students whose entire life, after leaving Cambridge as a young man, was devoted to Theosophy. He came to the Theosophical Headquarters at Point Loma, California, in 1900, joining the teaching and literary staffs there. His earliest theosophical writings appeared in H.P.B.'s *Lucifer*, and through the decades of half a century his scholarly articles on Theosophy, science, literature, and philosophy never missed monthly publication in the pages of Point Loma periodicals. The epitome of gentle modesty, Dr. Edge did not expect or look for recognition; Duty and Service were enough for him. But the Board of Point Loma Publications feels it is high time that his work were more generally known throughout the Theosophical Movement as a voice that spoke with great clarity, unflinchingly yet persuasively enunciating the grand postulates of Theosophy and relating them to the modern sciences and to the practical aspects of life.

P. L. Publications has just issued two of his monographs under one cover, "Esoteric Keys to the Christian Scriptures," and "The Universal Mystery-Language of Myth and Symbol." We give here selected paragraphs from the 'Holy Ghost', Ch. XVI of the former. —Eds.

The word translated Comforter is the Greek *παράκλητος*, Latin *paracletus*, and means one called to aid, an advocatus, especially in a law-court, but with the more general meaning of a helper. A reference to the meanings of 'comfort', as given in a dictionary, will show that in the time of Wycliffe it had its etymological meaning of 'to make strong, fortify'; that Shakespeare uses it to mean 'help,' and the idea of consolation is of later usage. As the Bible uses English of the time of Shakespeare, it is understandable why the Greek word should have been thus translated. But the sense attached to the word as applied to the Holy Ghost has changed along with the sense of the word in its general use. A process of emasculation has taken place, as it has also in the idea of Jesus: he is thought of by many as a soother, as is the Holy Ghost. But the original meaning was that of an *inspirer*. Almost any deity in mythology will be found to have such a changing meaning: e.g., Dionysos-Bacchus, originally meaning divine inspiration, but degenerating into the god of vinous or erotic stimulation.

The Christian Trinity is a more or less imperfect copy of those trinities which are found at the head of every theogony. It is a necessary postulate of human thought, which sees duality everywhere in the universe, yet is forced to suppose an original and final unity. Again, the generalized idea of Father-Mother-Son is at the root of all generation and evolution. But in the Christian Trinity little more of the original symbology has been preserved than the number three; though the Roman Church has to some extent replaced Juno, Isis, etc., by Mary. The Son has a twofold character, as co-existing eternally with the Father, and yet being born of Mary by the Holy Ghost. This again is in accord with what we find in other theogonies.

But we have no intention of entering into learned discussions about the theological trinity and the precise relations of the three Persons to one another and to the whole.

It is enough to understand that the Divinity which is at the Heart of the universe has also its seat in the Heart of man. The Sacred Breath or Spirit or Inspiration (which need not be disguised under the archaic term of Ghost) is the life-giving ray from that central Spiritual Sun. Such a Presence stands ever ready to bless him who has made his heart a worthy shrine to receive it. Paul in his Epistles teaches this doctrine; for him the Christ is within every man, and the burden of his discourses is regeneration of our life by the influence of the Spirit—the second birth, the baptism of fire. He is never tired of pointing out the duality of man's nature, due to man's being an incarnation of the divinity in a carnal vesture. Many of the Church Fathers were Gnostics, who taught the *Gnosis* or Divine Wisdom, which is Theosophy. They represent the purest Christianity, and between them and the times when the formalized and materialistic Church succeeded in establishing itself, there were many sects which taught a far purer Christianity than we have now (e.g., Marcionites, Marcosians, Manicheans) . . .

"A DIRECT BEHOLDING"

JOY MILLS

The following article is reprinted from *The American Theosophist*, January 1973. Written by the President of the American Section T.S., this New Year's editorial is a welcome commentary on a very practical aspect of Theosophical philosophy, in which the author points out the distinct difference between the spiritual, noetic or intuitional qualities with which man is endowed, and his psychic capacities. The article by H. P. Blavatsky referred to by the author, "What is Theosophy?" (and one that should be read with it, "Who are the Theosophists?"), were both published in the first issue of *The Theosophist*, October 1879. They present a picture of the marvelous universality of the Teachings and outline the scope of the work of Theosophists (not necessarily members of a Theosophical Society) that is large and generous. These articles are perhaps among the most treasured of H.P.B.'s unstinted outpouring and should invite regular and recurrent study.—Eds.

In the first issue of her journal, *The Theosophist*, H. P. Blavatsky addressed herself to the question, "What is Theosophy?" Following an examination of the various strands in the fabric of the mystery-tradition of the ages, she stated: "Theosophy develops in man a direct beholding." It is amply clear, however, not only from a reading of that article but also from any study of the other writings of H.P.B. that "a direct beholding" is not clairvoyance or any type of psychic perceptivity. Rather, as H.P.B. suggests, "under the influence and knowledge" of the theosophical philosophy "man thinks divine thoughts" and "views all things as they really are. . ." Correct viewing, then, gives rise to "a direct beholding."

The rapid spread of interest in the phenomenistic aspects of psychism should give rise to a consideration of such investigation in terms of its ultimate benefit both to the individual and to the world. The fruits of psychic research may well include the verification of the existence

of subtler levels of matter as well as a validation of the ancient view that those levels are reflected in man and that he therefore has access to them in terms of their manipulation. The machines man has so skillfully invented to release him from physical drudgery are all extensions of the human brain; the "mechanisms" of psychic perceptivity are extensions of human faculties, also, although not always recognized as such. That any individual so determined can develop those mechanisms, can function at the subtler levels, is or should be beyond doubt.

The central question, therefore, is not whether psychic powers exist, or even whether they should be utilized, but to what end are we working? How can we gain that kind of "direct beholding" that will put all things in perspective, that will enable us to see things as they *truly* are (which is no more a psychic viewing than it is a physical one)? In *Practical Occultism*, H.P.B. wisely points out: "Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the method of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened . . . But this is . . . *Sorcery*. For it is the motive, and the *motive alone*, which makes any exercise of power become . . . malignant or . . . beneficent . . . the powers and forces of spirit lend themselves only to the perfectly pure in heart — and this is DIVINE MAGIC." Perhaps this is why a Great Teacher once proclaimed: "Blessed are the pure in heart, for they shall see God." Indeed, to the one whose heart is pure, who has won thereby the "direct beholding," can anything else be seen? Wherever one looks, there is the Godlike, the divine nature revealed; behind and beyond all phenomena, there abides the noumenon, the One Reality. To see THAT, to awaken the divine in every human heart, to perceive, not the coruscating colors of psychic auras, but the pure white light of Spirit; to read, not the past series of our own or another's lives, but the message of the One Life writ large through all manifestation: here is the essence of that "direct beholding" which Theosophy can awaken in the student.

A new year in the succession of our Twentieth Century opens before us; the cycles run on and seem to lead further into the depths of selfishness, materialism, and evil. The infectious diseases of war, racism, and poverty are still rampant. If we wrap ourselves in the isolated cocoons of our self-absorbed interest in the playthings of psychism, we shall have failed the divine potential within us, those deific powers which alone can guide humanity out of the abyss. The age-old question is being asked with greater urgency: "Hast thou attuned thy heart and mind to the great mind and heart of all mankind?" Let him who would answer in the affirmative open his eyes to that "direct beholding" which perceives the spiritual unity of all life, recognizes the brotherhood of all humanity, and sees with that single and singular vision the path to human liberation.

In this new year of our endeavors, let us get on with the task that is central to the Society's purpose. As H.P.B. reminded every would-be Theosophist, "Without ever becoming a 'Mahatma,' a Buddha or a Great Saint, let him study the philosophy and the 'Science of Soul,' and he can become one of the modest benefactors of humanity, without any 'superhuman' powers . . . *true Occultism or Theosophy*

is ALTRUISM, and it throws him who practices it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives,' as soon as he has pledged himself for the work."

THE THEOSOPHICAL MOVEMENT

WILLIAM Q. JUDGE

This article was published at a time of great upheaval in the Theosophical world. It first appeared in *The Path*, August, 1895, and has often been reprinted, most recently in *Theosophy*, Vol. 61, No. 4, February 1973, issued by the United Lodge of Theosophists. Theosophical students will know that 1895 marked the first great visible break in the outer form of the body corporate of The Theosophical Society, resulting then in two Societies, one with headquarters at Adyar, India, over which Col. H. S. Olcott retained presidency; the other, with headquarters at New York City, and of this Society W. Q. Judge was elected President for life.

Notable for its calmness as well as its clarity of presentation and depth of vision, especially at this inflammatory period, this article presents a broad picture salutary to recall and ponder periodically. In pointing out the difference between the Theosophical Movement and a Theosophical Society, Mr. Judge envisaged a time when there would be even other breaks and divisions, yet when, despite this, groups of Theosophists around the world would be regarded like the Freemasons as "independent in government" but "united with all Theosophists" in a great International Theosophical Body.

One cannot advocate the breaking up of existing Theosophical Societies into still smaller units if these are not necessary. *L'union c'est la force*, the French epigram has it. But from synthetic unions, forced marriages, one cannot vision anything creatively enduring. True union is based on harmonious understanding, constructive co-operation, difficult no doubt to achieve by human beings, but—in Judge's words—to be found "in the similarity of aim, of aspiration, of purpose, of teaching, of ethics." Holding firm to these guidelines, the great Theosophical effort will go forward with noble and undaunted spirit. Failing this, it is doomed to internal conflict and at best to only a stumbling progress.—Ebs.

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better cooperation, but, being mere outer shells, they change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the be-

loved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindu, it is essential that a change in the outward form be made. This is that it become like the Freemasons—independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

PAUSE FOR SPRING

I have seen the mounting arc of sun as I go home after work each day. My heart has leaped to the meadowlark's song springing from dried grasses on nearby Lindbergh Field. I have rejoiced with tulip tips pushing through old protective earth in our garden into the new element of air, and been startled by the rush of white plum flower and deep rose peach bloom on our neighbor's trees, and delighted in the fragrant fall of pittisporum blossom carpeting their sidewalk. And my son has cried out, "Look, Daddy, a rainbow!" as faint in the east the magic seven colors quickly faded into gray.

And this—what is it? Swift moving days since the birth of the year at the Winter Solstice? Effortless turn of Sun and patterned approach of Spring in our southwest California? A study of life and death and ever renewed life?

I am in the mood not to crowd these pages with words, even words that point to the stirring teachings of the Esoteric Philosophy we have been studying—a small group, mostly beginners—seeking to understand basic laws of Being: the Fundamental Propositions of the Secret Doctrine; Evolution and Involution; Reimbodiment, Metempsychosis and Reincarnation; Karma, the Doctrine of Cause and Effect; Seven Principles of Man and Universe; Death and the After-Death States of Consciousness; Initiation, the Four Sacred Seasons, and the Esoteric Christmas; Psychic and Spiritual Powers; Hierarchies, the Structural Framework of the Universe—great teachings that engage the minds of both children in self-directed effort on that Path and graduates of our phase of life, Sages and Seers, who have become that Path.

Another mood has caught me, the need of contemplative pause, a caesura in the measured beat of constant doing, a lingering on the simple beauty which surrounds us, a tasting it, a feeling it, a becoming it—at least in sea and sky and field and flower, those lesser orders of evolution which reflect, unmarred by man's striving, the poetry and mathematics and beauty of our Universe—a recognition of expression everywhere of the source-divinity in every scintillating particle of space.

Other times for the rough, harsh, needed exposition, the invigorating stumbling and groping and hewing through the granite of mind to express in human language thoughts that dance and swirl and gyrate around or bore right through to the basic ideas of the Esoteric Philosophy.

But for this passing moment, the richness, the sadness, the discipline, the joy, the light, the very essence of life that surrounds us. Let us seize it . . . a breath, a pause . . . before Spring once again leaps to command.

—W. Emmett Small in *Theosophia*, Spring 1963

YEATS ON H.P.B.

" . . . She (H.P.B.) proved to be everything he had anticipated: 'A great passionate nature, a sort of female Dr. Johnson, impressive I think to every man or woman who had themselves any richness' . . . She was 'almost always full of gaiety that, unlike the occasional joking of those about her, was illogical and incalculable and yet always kindly and tolerant'. Yeats immediately joined the Society."

—John Unterecker, Professor of English Literature at Columbia University: *A Reader's Guide to W. B. Yeats*.

SEND IN YOUR QUESTIONS

QUESTION 4—I read in today's paper (December 8, 1972) that a Methodist minister is in favor of setting up clinics to help certain people commit suicide with dignity. Could you tell me whether the Theosophical philosophy could support such "euthanasic suicide," even if such, as this report indicates, "could be carried out with the loving understanding of family and friends?"

IRENE R. PONSONBY—No. Theosophy can never support suicide under any circumstances. With pity for the victims and sympathy for those concerned, the theosophical student considers the act and the above suggestion are due to profound ignorance of the universal law of human existence.

Theosophy maintains that man is a spiritual, composite entity, an inseparable, integral part of the Universe, his Home, in which he lives and evolves under the guidance and protection of its laws.

Fundamental among these laws are Reincarnation—rebirth in a body of flesh and adapted to development on Earth—and Karma: the law of cause and effect. Man has lived on Earth many times before, and in those lives he has, by his harmonious or discordant thought and action, made himself to be exactly what he is today—happy or miserable, healthy or diseased, fortunate or unfortunate.

At his birth in any given life, he possesses his individual reserve of universal life-force. This force vitalizes his composite constitution until exhausted at his natural death.

No law may be broken with impunity; and the law of Karma is very strict, completely impartial and just, its accuracy tempered by compassion so that ultimate good may result. Therefore several factors in suicide must be taken into account.

No one who commits self-murder can be considered quite sane at the time of his fatal act: his motive, age, and the quality of his life just ended act as ameliorative factors. Nevertheless, the immediate future of the suicide is very dreadful. He has repudiated his kinship with the Universe. He has ruthlessly destroyed the physical structure of his own building, and defied universal law. As a result the then ex-carnate entity, after an indeterminate period of unconsciousness, finds itself in the *kâma-loka*, where it must live over and over again the last dominating impression left on his consciousness when on earth: the act of suicide, until the last drop of the ego's life-force is exhausted, which happens only when the time of death would have come naturally. Then only is the ex-carnate being free to continue its journey through the inner worlds in the majestic process we call 'death'.

Finally, to the individual who feels he is at the end of his endurance, Theosophy says: You and the Universe are one; its powers and strengths are yours; trouble and suffering are means of growth; they will pass. Call upon your spiritual strength, the real man or woman of you. Face the future with courage. This is the Way of Universal Wisdom.

(References: *The Key to Theosophy*, H. P. Blavatsky, pp. 227-28; *Collected Writings: H. P. Blavatsky*, IV, pp. 189, 259-61; *The Ocean of Theosophy*, W. Q. Judge, pp. 107-08; *Studies in Occult Philosophy*, G. de Purucker, p. 617; *The Esoteric Tradition*, G. de Purucker, pp. 693-99).

W. E. S. — Dying with dignity and 'suicide with dignity' are two different things. They both concern an attitude of mind, and in this regard the theosophical philosophy is most helpful. Theosophy helps one know himself. When he is faced with problems of almost overwhelming psychological force he knows he cannot avoid a solution by 'blanking out' so to say; suicide is no help; for he will have that same problem to face—eventually, in some future life, and it will be more difficult then. He knows also that for some reason or another he is responsible for his mental condition of turmoil, and that therefore in the long run only he can change it. But he knows too that he is not essentially an evil person; he has performed good deeds in this life and other lives, and the fruit of these acts at the right cyclic time will come to him as a benevolent force which will help him in solving seemingly impossible problems. He must learn, therefore, to cooperate with universal nature; learn to quiet the stormy tempest of his intermediate nature, so that the waves that seem so overpowering and uncontrollable will gradually subside and the forces tearing him apart become neutralized. He can then pursue his way with growing degree of calmness.

Dying from the attacks of incurable disease is altogether another matter. Here the patient is facing his last months or weeks or days knowing that the medical prognosis is that he cannot recover; he is in great and perhaps constant physical pain. Is then "euthanasic suicide . . . carried out with the loving understanding of family and friends" justifiable? 'Suicide' is the wrong word. The wise physician, with the cooperation of patient and family, is in the position to alleviate the patient's pain by medicine and drugs. He does not put an end to life, but he does not galvanize a body into continued tortuous existence against the very protest of the body just for the sake of keeping it alive; he cooperates with Nature in easing the way out for the soul, prepared in degree and ready for release. This is not taking the patient's life before the destined time has come; it is not suicide on the patient's part; it is merely sensibly cooperating with Nature in these last moments when the Real Individual must separate itself from the temporal personality. To keep a body 'alive' by stimulants and drugs in its last hours is not 'dying with dignity'; but to let the reincarnating soul continue on its journey, aiding its release by wise medical care administered to the body, seems, as I understand the theosophical philosophy, a sensible and wise course to pursue. This is a far cry from euthanasia in any form, an act or practice we are not as a people morally fit to use, nor is it ever right to seek to contravene Nature's own majestic processes. Once we come to understand that man is an immortal soul, and as such is essentially deathless, destined to return life after life in order to learn in this great school-house of the Universe, and that he is responsible for his acts and thoughts, then the difficulties surrounding this problem fade away.

QUESTION 5—In the *Eclectic Theosophist* (No. 11, p. 7) I read: "We must give our hearts to the Master and permit him to control our minds." Is it ever right to allow our minds to be controlled, even by a Master?

HELEN TODD—The term 'Master' is often used, especially in devotional books, to signify the Higher Self in man. For instance, in *The Voice of the Silence*: "The Light from the ONE Master, the one unfading light of Spirit, shoots its effulgent beams on the disciple from the very first."

The reference you quote from the *E.T.* also undoubtedly refers to the Spiritual Self as the Master, since the theme is "the awakening of the spark of love in our inner being . . ."; an inner discipline by which mind surrenders to the influence of *its own* 'Master' within.

Much has been written about the mind and many methods devised for controlling it. Too, we are all aware that we often use it to serve only our personal self, or allow it to run along on its own steam, so to speak, in a stream of ceaseless chatter, thus shutting out the "golden light of the spirit."

Your question, nevertheless, is most apt. A true Teacher does not seek to *control* the mind of his disciple. He teaches, he leads, he points the way, he awakens the awareness of the disciple to his own inner Teacher. The burden of his message is expressed succinctly in the words uttered by Gautama the Buddha to his disciples when he was dying: "Work out your own salvation with diligence. Be lamps unto yourselves." For the strength the disciple seeks can come only from his own Higher Self, his Master within.

BOOK REVIEWS

Hammer on the Mountain: The Life of Henry Steel Olcott, by Howard Murphet, The Theosophical Publishing House, Wheaton, Illinois, 1972, 339 pages, Illustrated, and with Appendices. \$7.95.

Howard Murphet proves himself to be a rare type—a biographer with a sense of drama, humor and suspense. *Hammer on the Mountain*, the life of Henry Steel Olcott, contains all this and more. For Theosophists this biography will serve to acquaint them with the President-Founder of the Theosophical Society—a man too often overlooked both by his contemporaries and the historians of the Movement. For non-Theosophists a masterly job of weaving basic theosophical ideas into the narrative will acquaint them with the concepts of this innovator, while providing a background of his difficulties and triumphs. This is perhaps the strongest point in the book.

Olcott, himself, will assume a new role in the annals of theosophical history if this book is taken seriously by students; for this biography of Olcott, unlike his own autobiography, *Old Diary Leaves*, contains the key to many of the primary causes which led to the fragmentation of the structure of the Society and disenchantment of many of its

followers in subsequent years. Murphet sketches Olcott's personality in such a way as to show his strengths and weaknesses, and gives one glimpses of the tremendous forces with which the originating leaders had to contend. The fine research which enables the reader to become acquainted with Olcott's life before meeting H.P.B. provides an understanding of the foibles of his later years, and his struggle to override certain innate characteristics throughout the period of his discipleship.

His devotion to the cause of humanity and the Master whom he revered cannot be gainsaid. His place in the history of Buddhism has been acknowledged. Mr. Murphet in the final chapter pays tribute to a fine soldier when he says: ". . . for he had learned to love the great oceans of the world which had so often borne him, and The Theosophical Society standard, to his brothers of every continent."

For students who view the events of the Movement during Olcott's days with a different perspective from the traditional archivists, it will be sad to have such leaders as William Quan Judge and Katherine Tingley once again smothered with the cloak of obscurity thrown over them by those who did not agree with them. In this connection one wishes that primary sources had been consulted rather than a re-hash of secondary sources. For example, the quotation from Alice Cleather wherein Cleather charges Katherine Tingley with being a "professional psychic and trance medium." This quotation, made years after Alice Cleather's departure from Mrs. Tingley's leadership (the fact of her wholesale endorsement of Mrs. Tingley being commonly overlooked), makes no sense at all when we read in *The Theosophical Forum*, Jan. 1897, Mrs. Cleather's own words regarding the World Crusade which was spearheaded by Katherine Tingley:

"... Her (K. Tingley's) intimate knowledge of all who are in any way connected with the movement always strikes us as wonderful. I mean knowledge of their present states of consciousness . . . This little incident is only one of many wonderful things that I could tell you (about K.T.) had I time . . ." (Statement by A. Cleather.)

From the testimony of those who were trained under Mrs. Tingley, and who are still present among us, this assessment of K.T. was shared by her students until her death in 1929. Why, then, does such a statement as that made by Mrs. Cleather continue to be given credence and publicity by historians? Perhaps it is not too much to hope that the fine research done by Mr. Murphet will allow certain inaccuracies—due wholly to traditional views retained—to be rectified.

It is regrettable that the publishers have allowed this important and valuable book to be published without an index; it is to be hoped that this omission will be remedied before a new edition of the work is printed.

On the whole, recognition of the service rendered by the President-Founder is long over-due; this book will fill that gap.

—LINA PSALTIS

The American Theosophist (Official organ of the Theosophical Society in America), Fall Special Issue 1972: *Freedom: A Philosophical Inquiry*, Wheaton, Illinois. Yearly subscription \$4.00,

Perhaps no one thought more wisely about freedom than Emerson for whom each spirit was its own star. These essays confirm his vision of a moral power in nature giving us an ultimate sanction for an inner human freedom beyond causality that gives every object a glow of quality and turns history into caring. But all this is an article of faith unless we have some understanding of man's cosmic status, some analytical insight into those levels of consciousness in which freedom is grounded. And this is what the authors set out to do in this Special Freedom Number, volume 60, No. 11.

Theosophists, like Emerson, note the difference between those who write from within and those who write empirically from without. Too much writing on freedom is pragmatic, empirical, reflecting the 'problem solving' type of mind rather than the philosophical mind represented here. The editors present us a selection of studies in freedom from the occult and philosophical point of view rather than the more popular economic and political point of view.

The National President Joy Mills leads with the keynote paper, followed by N. Sri Ram's study "Freedom In One-self," which continues threads of thought on the goal of freedom from his article of the year before. I. K. Taimni points up the difference between the occult Eastern conception of freedom and that prevalent in Western thought, linking it with all vital problems of life and the nature of the Monad. Thinkers like B. F. Skinner entirely overlook such aspects in attacking human freedom.

Prof. Richard Brooks, representing Western philosophy, comments on the final paradox of freedom, pointing out that it is not as simple as the Vedantin philosopher would like to make it. He leaves us with the interesting thought that man does not have freewill because he *is* freewill, that freewill in a larger sense is something we can have in time "if we will but take our lower natures in hand and gain control over them. In other words, we can have freewill—if we but will."

—BERNHARD MOLLENHAUER

Dynamics of the Psychic World: Comments by H. P. Blavatsky on Magic, Mediumship, Psychism, and the Powers of the Spirit; compiled with Notes by Lina Psaltis. The Theosophical Publishing House, Wheaton, Illinois, 1972. A Quest Book; Paper; 132 pages, Index and Bibliography; \$1.95.

This is an exciting, challenging, greatly informative work that will be welcomed by thousands.

If you were a philosopher of the Middle Ages, or an early Rosicrucian, you could say: Here we have all the elements—Earth, Water, Air, Fire, Aether. *Earth*, which is substance;

it is information on the subject of all these manifold powers and forces latent, asleep, upspringing or at times overpowering man. H.P.B. knows what she is talking about. It is not *hot air*. You have here the *facts* of being. Here you will find explained what is meant by the "plastic power of the imagination"; the "philosophy of Occultism"; what are the *Saktis* or primary energies in nature; the potency of sound, mantrams; what dreams are; clairvoyance; what are elementary and elemental spirits and their function; what are 'shells'; and what is meant by the projection of man's 'double' or astral. *Water*: which in this volume is represented by the work of the compiler, with Foreword, Introduction, expository but not obtrusive comment and footnotes—when all of these are needed, acting as transition, a smooth passing from thought to thought, from subject to subject. *Air*: which is movement forward and drama, as we find revealed in the intimate conversation between H.P.B. and Charles Johnston on the subject of Hypnotism and Suggestion, concluding with the words: "There is a divine power in every man which is to rule his life, and which no one can influence for evil, not even the greatest magician. Let men bring their lives under its guidance, and they have nothing to fear from man or devil . . ." (p. 29). *Fire*: the quick movement of the intellect to leap and seize and become one with some stimulating idea. The pages flash and crackle with these. Choose your own from among such ideas as: the goal of the aspirant for spiritual wisdom; dangers of seeking 'reward'; the difference between the 'Occult Arts' and 'true Occultism'; the wise road to spiritual advancement, and how the true Adept is born.

And *Aether*: and you know this is in the chapter on "Soul Dynamics", and that the words will be from *The Voice of the Silence*: "Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty . . . 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?' . . . Thou art enlightened—Choose thy way."—Yes, that is the Aether of the Spirit, of the Divine, calling to all awakened hearts.

The compiler has done a brilliant, effective piece of work.

—THOMAS NUGENT

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FROM LETTERS RECEIVED

Emilio Sandoval Bres, Coahuila, Mexico.—One of the Theosophical Mahâtmas once prophesied that "Theosophy might some day become a (theological) religion", and it is just what has happened in some parts of the world, particularly in Latin America. The letters of the Mahâtmas should be read, digested and accepted as a solid foundation to start anew and study man in Nature and Nature in man. Our students and members should forget the old belief that intelligence is a gift from heaven singular to man and that life is a gift from a hypothetical god. (We are not atheists, but we deny all personalities). The 'opera omnia' of Leadbeater are in my humble opinion to blame for these conditions of Theosophy in Latin America. They appeal to the illusions of men We are doing all we can to restore the Theosophy of Blavatsky to our theosophical studies, but believe me it is a hard job. That is why I am so very much interested in *The Letters of H. P. Blavatsky to A. P. Sinnett* The theosophical mind of the majority of our brethren here is filled with illusions of what they are going to do in Devachan, like meeting friends, forming lodges, and studying in the wonderful libraries they expect to find there! It does not take a great deal of knowledge to see that that is not Devachan; it is the Christian paradise. You see? They are dancing to their new idols. They speak against the personality but stick to it like barnacles expecting to live there thousands of years as Harry Smith or Tom Jones—until the next reincarnation.

Margaret Geiger, N. Babylon, L.I., N.Y.—I gave a talk on Theosophy to six college classes (over 200 students), also on homeopathy and macrobiotics, which pleased the professor sufficiently to invite me to address his Adult Education group on Love, plus Theosophy, homeopathy, etc. And yesterday our N. Babylon library purchased *Isis Unveiled, The Key to Theosophy, and Patanjali* Our Invisible College is getting more active all the time. L.I. paper *Newsday* gave our Scroll Press a nice notice, saying information on Theosophy available. The young *Newsday* reporter is buying all theosophical books he can afford.

Maja Synge, Helsingborg, Sweden—This morning, the last of the old year, I have been reading *The Wisdom of Lao-tse*, yes, the entire sublimity of the Ancient Wisdom is the old, ripe China. It gives one the feeling of elation, so much needed in these days of degradation and almost despair Suddenly Sol splitting the clouds for Tao the hidden, so far, so near, so abstruse, so familiar, this Wisdom of 'the Old Boy'.

The Return of the Light—December 1972

(The following report from Jan H. Venema of The Hague, Holland, is translated from the December 1972 issue of *Mededelingenblad* (Newsletter) of the School for the Study and Promulgation of the Esoteric Philosophy.)

"Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and are confined to no society or time. They are the birthright of every human soul."

—*The Key to Theosophy*, Ch. II, p. 18

Once more we were reminded of these words of Helena Petrovna Blavatsky when in December, just before the time of the Winter Solstice, we saw the performance of the Symposium "The Messenger and His Treasure" by students of the School at Nassauplein, The Hague. It was an inspiring commemoration. There were the seven members of the younger generation who gave the symbolic interpretation of the great thoughts which return to us every year at the Winter Solstice and who showed their devotion and enthusiasm in 'passing on the Light', passing it on both to each other and to the world. It was kindled at the ONE great flame symbolically burning in the middle of the stage, and handed on by each student while reciting his or her part, illustrating the wonderful Light of the flame which has been described in so many ways by the Esoteric Philosophy in so far as this is possible in human words. The thoughts of the Symposium were based on one of the books by Dr. Francis Merchant, *The Messenger and his Treasure*.

Dr. Merchant also wrote *Great Images*, one chapter of which shows excellent insight into the life and work of H. P. Blavatsky. Last summer in England we attended one of his talks, an unforgettable experience, as was also the opportunity of an interchange of ideas with him. No doubt he would have liked to witness the performance of this Symposium, but we can in our imagination hear him say that from the esoteric viewpoint we have the power to embrace "the larger issues of life" and that we are "in touch."

There was that evening, after an excellent introduction and re-

capitulation of some of the main points of the *Katha Upanishad*, a very special, indeed mystical, atmosphere in our hall, which all appeared to have felt and which, as we learned afterwards, our young students deeply understood. "They (these teachings) are the birthright of every human soul," H.P.B. says, and "They are confined to no society or time." Deeply did the truth of these words sink into our minds. For the Symposium spoke of the Messenger and his 'treasure', and once more we heard, as an echo from ancient times, the well-known words "Somewhere the Gods are Waiting" and the Song of Initiation "Let the Fires Burn Brightly: Keep Your Beacons Clean: *Kusalami*" (composed years ago by Albert Jager). The beautiful recitations and melodious songs brought to us once more the meaning of the Dwija, the twice-born, the spiritual initiate.

We have no doubt that our younger students during the past few months have by their studies understood "the birthright of every human soul." The builders of the coming new age have appeared. For the older students of the philosophy there may have been something more: they realized that the ever-recurrent upward cycle towards the light—often in a more beautiful and more forceful form—again sounded the watchwords Waking-Working-Watching. Space and Time became a truly esoteric conception, leading to the royal victory of the Soul. UPWARD and forward to a new cycle!

The Influence and Power of Thought

(The following is a summary of the talk given by Jaap Versluis at last summer's convention of The Theosophical Society H.P.B., held in the Congress Building at The Hague, Holland. The translation is by Jan Molijn.)

In our modern society the concept of Efficiency plays a very important role. People seem to think that by means of an avalanche of figures, tables, and graphs they are able to determine the life of man. Another important concept is Economy. In spite of many remedial actions—mostly technical—our society is still harassed by hunger, crime, and terrorism. Neither has ecclesiastical thinking succeeded in solving the problems facing human society. In our era it is particularly the younger generation which rebels against every form of dogmatic thinking and authoritarian method, either in the social, ecclesiastical, or scientific field. Many representatives of the new generation are interested in mysticism, showing parallels with the Ancient Wisdom, though they do not want to join any Society. Experience has shown that all systems of reform that are not based on a correct knowledge of human nature and on the unity of man and the kosmos are doomed to fail. Egoistic thoughts lead to wrong actions, while brotherly thoughts assist all endeavors to arrive at better social relations and cooperation; for every thought is a living entity, which fact increases our responsibility towards our fellow men.

It is very important to realize that Nature has models in store for all physical forms, whether a single cell or the entire human body. And Theosophy teaches that the model for the latter is our astral body (See *Psychic Discoveries Behind the Iron Curtain* by Ostrander and Schroeder). And the astral world, or astral light, is the reservoir for all our thoughts. We all possess a transmitter and a receiver, by means of which we can transmit constructive thoughts and receive or reject good or evil thoughts. It therefore depends on ourselves to send out thoughts and feelings of love for all that lives, and thus help to build a wall that may shield ourselves and others against evil impulses. Really, as man thinks so is he.

More About the Rex Dunn Music Collection.

I am delighted to hear that Rex Dunn's operetta 'Bruce and the Brownies' is now in your hands, to be preserved for the future among other Point Loma memorabilia. In the day when good music is once again appreciated, music lovers will applaud its excellence. When two geniuses collaborate like KVM and Dunn something fine results. And so it was in this case. I was prepared to write all of it—both words and music—from memory, for the pleasure of future generations and in order that such fine composition be not lost. I remember all of it except a few words in Act One.

KVM and Rex also collaborated on an operetta entitled "The Sleeping Beauty." Some of the songs in this are magnificent: "The Forget-Me-Not" song and "The Blackbird Song" should certainly not be lost, among others. If no one has them I shall write them from memory myself. The whole operetta was superb though I am uncertain if Rex finally completed it. I hope you will succeed in getting this too into your collection of Point Loma Valuables.

Sincerely yours,

F. Pierce Spinks

(Mr. Spinks' generous offer is very much appreciated, but he and other readers will be pleased to know that all the Rex Dunn musical compositions he speaks of are included in Mrs. Frances Dunn's gift to Point Loma Publications, Inc., and are housed in the P. L. Publications Library building. Eds.)

STUDY COURSE IN "THE MAHATMA LETTERS"

This is a most thorough and challenging study course of one of the most important Theosophical books in print. Devised and prepared by Mr. Olive Dutta and Mr. Adam Warcup, those interested should address: The General Secretary, The Theosophical Society, 50 Gloucester Place, London, W1H 3HJ and mark their envelope "M. L. Course".

The course will cover, as students who have studied this volume will know, the basic teachings of Theosophy as given by the Mahatmas M. and K.H. in their correspondence with Mr. A. P. Sinnett in the early 1880's, such subjects as the question of God, the origin of evil, the difference between Eastern metaphysics and Western science, the nature of our planetary chain, its rounds, globes and races, the kingdoms of Nature, the after-death states of Kāma-loka and Devachan, the meaning of chelaship, the duties, and work of the Mahatmas and their relation to humanity. Hazy speculation and fuzzy thinking regarding these all-important subjects exist in many theosophical circles. This course offers an opportunity to check this deterioration and to test your own knowledge.

As we feel that many throughout the world will be greatly interested in and stimulated even by just knowing that this course is available to them, we propose in our next issue to publish all, or most, of the introductory Paper No. One. This will give the reader a more accurate and larger view of the course than the brief mention above.

"THE MAHATMA LETTERS" in FRENCH AND SPANISH

This is one of the good signs of the times.

News has reached us of the publication in Paris and in Mexico City of French and Spanish translations respectively of *The Mahatma Letters* (transcribed and compiled by A. Trevor Barker, and published by Rider & Co. of London, in December 1923).

The French translation is of the 3rd (1962) edition, edited by Christmas Humphreys and Elsie Benjamin, and is published by the Librairie Adyar, Paris, France, 1972. The translator's name is not given.

The Spanish translation, published in 1968 by the Editorial Orion in Mexico City, is by Alvaro A. Araujo and Mario F. Mendez, with Prefatory Note by the Secretary General of Uruguay, Victor Alvarez Bisbal. It contains the complete original Introduction by A. Trevor Barker, as well as the Mahatma K.H.'s letter addressed to A. O. Hume, November 1880, and printed in *The Occult World*, p. 125 et seq., which Letter is not included in the original English edition of *The Mahatma Letters*, nor in the two small volumes edited by C. Jinarajadāsa, *Letters of the Masters of the Wisdom*.

A German translation of *The Mahatma Letters* is in preparation also.

Translations into Russian

We learn from Boris de Zirkoff, Editor and Compiler of *H. P. Blavatsky: Collected Writings* (the eleventh volume of which is in preparation), that friends of his, Nicholas von Reincke and his sister Dagmar, in Somerville, Massachusetts, are translating into Russian *An Abridgement of The Secret Doctrine* (edited by Elizabeth Preston and Christmas Humphreys, 1966). They have already translated (1972) into Russian the H.P.B. *Theosophical Glossary*, with the correct annotation: "Compiled by G. R. S. Mead from material supplied by H. P. Blavatsky and the encyclopedias of the 19th century."

Aquarius Viewpoint

Among theosophical periodicals exchanged is the above (c/o Fish Tanks Ltd., 49, Blanford Street, London W. 1, England,) which continues to put out a vigorous 24-page monthly, covering three main topics: Theosophy, Flying Saucers and UFO's generally, and Yoga and Healing. It is the first that we are interested in. Recent issues have been devoted to a subject-by-subject study of H. P. Blavatsky's *The Key to Theosophy*, in which questions are asked and answers given by students, comment offered by the editors, and parallel quotations from other writings of H.P.B. added. With the so-called 'concentric' key method of study of the teachings; i.e., based on number of letters in a word, whether it is upper or lower case, its place in the line, and all the interpretation woven into this, we are not in the least interested. We think—we wish there were a more kindly way to express it—that students could use their time more constructively than in such game-playing. Nor do we pretend to know anything about Flying Saucers, not having seen any. All in all, it would seem far less confusing if the Editors of *Aquarius Viewpoint* published separate magazines for the subjects they unconformably roll into one. Readers then would not be so obfuscated.

New Book by Point Loma Publications, Inc.

ESOTERIC KEYS TO THE CHRISTIAN SCRIPTURES THE UNIVERSAL MYSTERY-LANGUAGE OF MYTH AND SYMBOL

These two monographs, under one cover, are by Henry T. Edge, one of H. P. Blavatsky's few personal pupils. Nowhere, perhaps, is Dr. Edge's erudition more in evidence nor expressed with greater charm than in these products of his untiring pen. A wealth of lifetime study is compressed into these pages, expressed with the clarity and direct simplicity of one who has thoroughly mastered his subject. Chapter headings alone will give the reader some idea of the material covered: (In Number One above): The Bible an Esoteric Book; 'Creation'; Redemption, Salvation, Atonement; Man's Second Birth; The 'Father' and the 'Son'; Kingdom of Heaven; 'The God Within'; Satan, the Adversary; The Flood Myth; The Golden Rule; The Lord's Supper; The Spirit of God Dwelleth in You; 'In Christ Shall All be Made Alive'; The Second Coming of Christ; The Old Testament; The 'Holy Ghost'; The Cross; Did Jesus Have an Esoteric School?—(In Number Two above): Introductory; The Circle; the Cross; The Serpent; The Dance; The Sun and Moon; The Triangle; The Square; The Septenate; The Ark; The Christ; The Egg; The Double Triangle and the Pentagram; The Lotus. 96 pages, Paper, \$2.50.

CONTRIBUTIONS

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